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ABSTRACT

Designed to help bring students to greater understanding of concepts of the introduction to psychology and leadership course (see the final reports which summarize the course development project, EM 010 418, EM 010 419, and EM 010 484), this Structural Communications unit is coordinated with the instructional unit in the core course on discipline (EM 010 441, EM 010 442, EM 010 462, EM 010 471, and EM 010 510). The basic strategy of the unit is to have the student work through the central theme which dominates problems presented in a brief series of modules. Each successive module refers to a matrix of statements which the student examines for relevance to the problem being considered. The unit can be used either individually or in a group setting, and was designed so that the end product would be a student with a more complete grasp of the elements of the theme and their interaction. EM 010 420 through EM 010 447 and EM 010 451 through EM 010 512 are related documents. (SH)

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INTRODUCTION TO PSYCHOLOGY AND LEADERSHIP

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ENRICHMENT XA

DISCIPLINE AND THE GROUP

EM 010 470

Westinghouse Learning Corporation
Annapolis Division
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INTRODUCTION TO PSYCHOLOGY AND LEADERSHIP

ENRICHMENT XA

DISCIPLINE AND THE GROUP

Enrichment Modules 19. 20, 21

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A Structural Communication Unit
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WESTINGHOUSE LEARNING CORPORATION

Annapolis, Maryland

1971

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Orientation:

This Structural Communication Unit, DISCIPLINE AND THE GROUP is designed to be used only after Part Ten ("Discipline") has been completed.

Each module is oriented towards discussion and is designed to be used for individual instruction.

By working through these modules, the student will gain confidence in his mastery of the concepts previously introduced to him. He will also be able to develop his own ideas and understand different points of view.

The feedback from the authors does not confirm the correct answer, though the authors do indicate the items they use in their interpretations. Each student is encouraged to develop his own interpretation of the case studies according to his own knowledge and point of view.

Organization of the Unit

Each module is divided into the following sections:

INTENTION. This serves as an introduction. It briefly describes the theme which the authors intend to communicate. It also summarizes the rationale for the approach, method and viewpoint.

PRESENTATION. This presents the scope of the discussion, giving an outline of the main and subsidiary themes.

INVESTIGATION. This section explores the theme in greater depth, and introduces a set of PROBLEMS. By working through the problems, the student will have his attention focused on the subtle points in the theme, enabling him to develop his

understanding of it. Included in this section also are the DISCUSSION COMMENTS and INTERPRETATIONS which provide feedback to guide the student through the problem.

RESPONSE INDICATOR. This is a matrix of items, all of them relevant to the theme as a whole. The student uses these items to solve the problems in the Investigation, and they provide a basic vocabulary for the student to interact with the authors and to 'talk back' to the authors of the Unit. Different sets of these items can be used to give adequate expression of different viewpoints on, or interpretation of the problems.

Procedure

Instructions about specific activities are given to the student in the body of the text.

The student should commence work on the Unit by reading the Intention and Presentation sections. The student may refer back to the Presentation at any stage of the Investigation. He should next work on the Investigation with its problem situations according to the following procedure:

INVESTIGATING THE PROBLEM

The student should read the problem and make an individual response.

The student categorizes all items on the Response Indicator according to given criteria ranging from highly significant to irrelevant. The Discussion Section takes the form of an Interpretation or Analysis in which the authors group all the items into various categories and give their rationale. The student evaluates his response by comparing his interpretation

with that of the authors.

The Discussion Section serves as a further stimulant to the student. It also acts as a bridge between the student and the authors of the material. It is the device for channeling more information to the students in order to clarify more complex aspects of the problems than the student may have been aware of in his individual response. It also exposes them to another point of view. The student should consider the bearing of this section on his response, and make a second selection if desired.

Each module can be adequately discussed with a number of possible combinations of items selected from the Response Indicator. The student can start with a small combination of items and build up a more complete picture by adding to it. Or he can make a broad attempt by including more general selections, review them, and reject some items. If he has no firm ideas on what to select, he can try anything at random, and then see if the Discussion helps him to make more sense of the problem. He should review his selection not just for what each item signifies, but to see what the items taken together signify. He should check that there is no internal contradiction between them, and that as a whole they represent a set of coherent interdependencies.

THE DIAGNOSTIC PROCEDURE

THE NOTATION FOR THE TESTS WORKS LIKE THIS:

When a test is written -

I_2 (1, 2, 4, 6, 8, 10) -

it means: "If you INCLUDED TWO or more (I_2) of items 1, 2, 4, 6, 8, 10, then read the comment below."

I refers to Inclusion (of items #....)

O refers to Omission (of items #....)

The numerical subscript refers to the count of items involved:

I_2 inclusion of TWO or more

O_3 omission of THREE or more, and so on.

The numbers in parentheses are the references numbers of items on the Response Indicator included or omitted.

Thus -

I_1 (2, 12, 20) and

O_3 (1, 3, 5, 6, 7)

means -

if you have INCLUDED one or more of response items 2, 12, 20 and OMITTED three or more of items 1, 3, 5, 6, 7, read the following comment.

(1) Look at the first test to see if it bears on your response. If it does, then read the comment below the test. If it does not, continue looking until you find a test that does bear on your response.

Example:

I_2 (1, 2, 4, 6, 8, 10)

"What you say is quite valid, but we would like to make the following points. When the Japanese attacked Pearl Harbor ....."

(2) When you have read a comment, review your response and the decisions which led you to it comparing your reasoning with that of the authors. Then look for the next appropriate comment.

(3) Continue this process until you come to the end of the DISCUSSION. You may not have changed your reasoning and may be in disagreement with the authors, but you should make sure that you understand the significance of the authors' remarks.

INTENTION

The aim of this Unit is to enable you to assess from a wide perspective some of the problems of maintaining discipline in present-day organizations. These materials have been assembled by a small group of people. They will in some way reflect their particular idiosyncrasies and, therefore, in some degree be deficient in presenting a total view. The group has gained new insights for itself into the demands an effective system of discipline places on men, to be effective. As a result of its investigation, the group has attempted to construct these materials so as to put you, the student, into a position to gain equivalent insight and understanding. What you will have in this Unit is a specially designed tool, which, when you use it for discussion purposes, is capable of making your own efforts much more productive than under ordinary conditions of thinking and discussion. The group who authored these materials claim as the authority for their statements only that which is contained in a reasonable argument, or that which is suggested by particular evidence. There are always some grounds for questioning and criticizing arguments and inferences. Their hope is that the deficiencies you detect will provoke and draw out your own thinking and judgment.

PRESENTATION

This Presentation looks at certain features of discipline in military organizations, past and present. You yourselves have already assembled some ideas of your own on the disciplinary process in general which should help you to understand the significant factors in what you read below. The following provides a background to the Investigation in which your discussions will be the central feature, and may offer some additional clues to the disciplinary process.

The control of men in combat - implying control of men in preparation for combat - has for many centuries been the means for states to assert their identity in terms of power. Disciplinary techniques for controlling the behavior of large numbers of men were essential to the war machines which devastated and transformed Europe, and brought new states such as Communist China into the world arena. Military discipline has therefore become an important formative influence on the way of life and attitudes of members of a nation.

Military discipline as a far-reaching influence is not new. A very ancient example is Sparta. The disciplinary practices known today as 'Spartan' were instituted by the ancient state after a slave revolt lasting 20 years was finally brought under control. These practices helped to establish and maintain Spartan superiority over its subject people. The Spartan discipline was designed to produce citizens who realized in themselves, as individuals, the state's narrow ideals and values. The ultimate objective was to produce a ruling military elite, but the inculcation of discipline began in childhood years. Boys left home at the age of 7 to be taught the martial arts and military discipline. The severity of Spartan discipline may be judged from some customary practices. Babies judged to be weak were exposed on hillsides to die. Boys were given meager rations to encourage them to hunt or steal, and punishment of theft was not for theft itself, but for being inept enough to be caught. From the ages of twenty to sixty years old, male Spartans ate all their meals in communal messhalls, away from the women (whom they married as a duty to the state). Individuals moved up in the hierarchy to positions of command if they were nobly born and displayed those disciplinary virtues the Spartans prized. Once in a position of command they would remain there until they could no longer function effectively. Though few Spartans, especially outside the nobles, ever came to hold positions of great power, their training and discipline from earliest childhood contented them with serving Sparta in whatever position they could.

Military discipline was also strongly developed in Ancient Rome. Military discipline permeated the social structure of Rome and its network of colonies. They maintained both their political and military superiority in foreign lands by organizing themselves into para-military communities, even though they were engaged in peacetime pursuits. In war the Romans had no tolerance for individual heroics. There was more than one case of a person of high status being executed for indulging in individual combat. A picture of discipline, however, that considers only 'fighting in line' is very incomplete. Some mention must be made of the conditions under which a disciplined fighting force is developed. The austerity practices of Sparta provide a very significant lesson which was taken account of in later history. In the Middle Ages, for example, the Knight Orders - the warriors of the Crusades, set themselves up in monastic type communities. Celibacy was practiced, as it was believed that curtailment of sexual activities, separation from emotional liaisons would increase the energy and fanaticism of the fighting men. Similarly, during the English Civil War, the courage of the Cavaliers was insufficient to repel the strength of Cromwell's army. Cromwell's strength was based not just in the policy of remaining resolutely in line (hence the name that his men earned "Ironsides"), consolidating every success and minimizing every loss, but in his Puritanical command.

The role an army has in society is an important factor in shaping the structure of its disciplinary process. The British Army's role around the turn of the century was one of maintaining the Empire against foreign intervention or colonial unrest, and defending Britain from other European powers. It had to maintain a state of peacetime preparedness with its troops in constant martial readiness. To fulfill its societal function, the Army found it necessary to restrict its men's lives to a world of barracks and camps set apart from the rest of society. The nature of battle situations dictated that discipline function through a hierarchy of authority. Men in the ranks were drawn from the working classes and were quite ready to accept the strictures placed on them by army life. Leaders were drawn from the educated middle and upper classes and their whole education outside the army fitted them for, and in many cases, was geared towards their army role. Thus the ranking and authority structure in the British imperialist military of Victorian times in many ways replicated that of the civilian society. There was little upward mobility from the ranks.

Contemporary society, unlike the Victorian community, with which military service was totally compatible, often offers little if any preparation for the conditions and discipline of life in a military organization. Drawing from the community at large, the military organization has to design its discipline in accordance with the condition of people in that community. Yet it can never relinquish the necessity for immediate obedience to commands. The recruit has to undergo a period of adjustment: all armies are renowned for their breaking down period for recruits in which abuse and privations are used to remove ordinary expectations of 'reasonableness' and bring home the motif of obedience.

Every organization in our pluralistic society assumes that its objectives are important and right. Society at large may or may not sanction the means used to attain these objectives - but the military case does sanction the means.

Discipline implies the control of men by other men. The military case is easy to recognize in such terms because of the structure of command. It is not so easy to see what 'control' in this sense means in other kinds of organizations, such as industrial ones, where workers are becoming equally as powerful as the management. Labor is backed up by the authority of the unions, whereas the manager has no union to turn to if he is fired for not toeing the line! The authoritarian style, therefore, is still to be found within the hierarchy of management, and this means that labor troubles may result from these two different controls operating within the same context.

Modern management endeavors to persuade the worker to cooperate by offering incentives which make cooperation worthwhile. This means, however, that the value the individual attaches to his work is measured more in terms of the incentives than in terms of the significance of the work itself. Incentives then become the controlling element. This is, however, more true of fairly routine work, than work requiring initiative, involvement and dedication. Here a different set of motivations are being activated. Studies have shown the motivational importance of job achievement, working with others and appreciating the significance of tasks. The good leader is a man who evokes such motivations. He achieves active cooperation and does not suppress the initiative of those under him.

Discipline, in the sense of controlling men, is now inextricably bound up with the *communication of attitudes*. In many sectors of life - religious, military, educational,

political, familial - the twentieth century shows itself as an age in which the minds of men have become the key natural resource, control of which (authoritarian or otherwise) is the key to survival and progress. In the military section, a striking theme of the times is 'Wars are won in the hearts and minds of men'. In other words men are no longer motivated to fight simply by order of those in a position of authority. In each man there must be receptivity to the significance of the objectives. This more personalized communication process is all the more essential, given the contemporary context of computerized decision making and the vast machines of war and defense.

INVESTIGATION

Discipline is an essential element of social control, and a complex one. It has its basis in a distinction between the strong and the weak. Complexity arises out of the fact that the strong-weak distinction is not unidimensional. In the family group, for instance, the parents may be physically stronger than the children, and be the source of disciplinary control. However, the children may be more creative, and their activities and interests may complicate the exercise of disciplinary control by their parents. Where discipline is exercised on a large scale, there will, of course, be more variables on the strong-weak dimension. These will obscure the real source of control. It will become possible for both legalized sanctions of authority and also divergencies in value judgments to operate simultaneously. The resultant sub-systems of discipline will cause tensions and problems that can obscure the real issues.

We are to do some thinking on three extreme cases of discipline. Each one of these has bearing on discipline in any organization, though the connections may not seem at all obvious to begin with. The purpose, however, is not to make hasty comparisons, but to study disciplinary structures and the issues of morality, responsibility and authority which they reveal.

The key points to remember are these:

Every organization has aims which are 'good', at least as far as the organization itself is concerned.

Every organization tries to influence and control its members in order to achieve its aims. However, ends and means may not agree. How the organization controls its members' activities may even contradict the aims of the organization. Putting ideals into practice is a very hazardous business.

Individuals within an organization may have allegiance to values and standards outside the sphere of influence of the organization. This divided allegiance can give rise to conflicts.

Turn to page 14 for Module 19
23 for Module 20
32 for Module 21

DISCIPLINE AND THE GROUP

Module 19

THE PRISON - the unwilling inmate

The prisoner is a deprived person. He is isolated from the ordinary role-possibilities of the average member of the community and forced to relinquish many of the rights of the ordinary citizen. When he is committed he is stripped of his possessions and given a uniform and a number. His behavior will be watched at all times and any member of the ruling echelon - guards and officials - may discipline him.

The superiors are supposed to be humane while keeping him under control. There is an element of hope that prison discipline will prevent further lapses from socially acceptable behavior. The key issue here is that the prison is sanctioned by society to do two quite distinct things: punish and reform. This dual purpose creates serious problems.

Use the RESPONSE INDICATOR to build up your diagnosis of the structure of the discipline you see involved in this case. After completing your selection of items, turn to page 16 and proceed through the Discussion Section.

DISCUSSION

[I-1] O_1 (9, 12, 19, 20)

The dominant assumption of the prison institution is that its inmates are not responsible human beings who can be considered on the same level as the staff. The inmates are not able to act in accordance with the same norms as the rest of society. For the majority of them, the disciplinary system is seen purely as repression; but the assumption is made that they are not capable of seeing for themselves the point of any discipline. There has to be coercion (into ordered behavior) or the situation becomes unmanageable. Changes of attitude in society affect the balance between concern for enforcing social order and concern for individual freedom, but the mode of discipline must remain coercive in nature.

[I-2] I_1 (2, 4, 8, 11, 22)

What can never be obtained by coercion is the willing cooperation of an individual. In certain prisons, experiments have been made in psychological rehabilitation. In the psycho-analytic process the key step is when the patient is able to put the wish for self-integration before the motivations of pride and fear. All that the psycho-analyst can do is to provide opportunities for the emergence of this kind of cooperation. But inside an institution the inmate is utterly on the defensive. The greater the day-to-day coercion, the greater the inner resistance. All the ingenuity of the individual goes into ways of 'defeating' the system. Where there is little coercion there may be a chance of a willing commitment on the part of a few individuals. But it will not show itself in a way obvious to the society at large - psychodrama may not appear very constructive to an outside observer! There is rarely allegiance to the authoritarian structure. Usually cooperation will become active only in respect of a few 'understanding' individuals who are free to operate outside the authoritarian structure.

[I-3] O_2 (7, 14, 15, 24)

The *ideal* inherent in the prison system is that individuals should be helped towards self-control. The intention is to bring the individual into contact with the world around him in a constructive way (see item 24), and enable him to participate in ordinary social transactions.

How does this ideal affect the structure of discipline? Can it become an active component in the disciplinary process?

[I-4] I_1 (6, 16, 17)

Under institutional conditions the group becomes centered on its informal nature; e.g. it concentrates on ways of getting 'breaks'. New inmates may bring new 'angles' and are then welcomed into the informal structure. Even people from different social levels will fraternize together in opposition to authority.

There is, of course, also the phenomenon of favoritism towards prisoners who toe the line, and some prisoners will try to please their guards in order to gain advantage over their fellow-prisoners, or simply out of natural passivity. In this context, item 17 does not make much sense either.

[I-5] 0 (1) or I (3)

If the assumption is that the discipline cannot work from a basis of self-direction then the 'leaders' are reduced to utilization of basic human mechanisms: fear of pain and attraction towards pleasure. The minimum requirements for self-direction is that the individual be guided by the satisfaction he gets from doing his work.

The technique of punishment and privilege constitutes the major weapon of parents in their dealings with children - who are assumed to be irresponsible when compared with adults. How do changing attitudes towards child upbringing and school discipline reflect upon the prison situation? Can there be a non-authoritarian approach?

[I-6] I_1 (10, 21)

On the assumption that coercion is inevitable in the prison, this rules out the control of opinions and attitudes. Coercion can only influence behavior, but in doing so it produces a negative attitude, an anti-authoritarian stance, no matter how covert this is out of fear of reprisals.

Obedience can be inculcated in a superficial way, but attitudes are also important. While superficial obedience (compliance) meets the needs of control, it goes against any options of helping the prisoner to change his way of life.

[I-7] 0 (24)

There is a widely practiced technique of discipline which is based on motivation and reinforcement. A highly withdrawn inmate - such as a very young psychologically disturbed offender - can be brought out into useful activities by a reward system (e.g. in terms of T.V. watching time). If a rigorous program is set up, the individual can be led progressively to direct his own behavior.

A question then arises: does this mean that the individual is becoming more responsible? What is the attitude of the staff towards such an inmate? Do they consider him to be developing responsibility?

[I-8] I (13)

Ritual requires repetition, a symbology of actions and a concentrated but controlled emotion. Would the inmates of a prison have suitable attitudes?

[I-9] I (14) and 0_1 (1, 19)

If there is the hope that the institutionalization of an individual is not the end of him, then at every step the staff comes up against the evidence that the disciplinary process is keeping the individual fixed in his role as an inmate. There is nearly always some evidence of 'institutional paranoia' after a man has been in prison for a year or so. The disciplinary structure forces inmates to center their attention on a nightmarish world of authority without meaning.

[I-10] I (23)

The privileges and punishments which the staff metes out in institutions are often phrased in a language which reflects the legitimized *objectives* of the institution. The authority of the institution can argue that discipline is for the inmates 'good', but in practice the discipline is mainly for administrative convenience. The inmate does not appreciate what is being done to him. Perhaps he is right in thinking that there is no point, in terms of his ultimate welfare. It is only some of the staff who assume that privation in the short term contributes towards a long term gain.

[I-11] I (12) and 0_1 (10, 21)

You agree that there is a great difference between the disciplinary conditions inside a prison and those outside, but in what does this difference lie?

There is a hint, but a hint only, in the combination of the notion of uniformity of opinion with the notion of the habit of obedience.

Anyone, who considers the objectives of those people in *authority* to be unsound, is, from the point of view of *authority*, antisocial. The authority - and hence the staff in their representative role - cannot countenance that they may be wrong and the inmates right. Hence, the only positive thing which the inmates can do - again from the *point of view of the authority* - is to obey or take their punishment! The practice of obedience is then the only action that can be sanctioned.

A distinction can be drawn, however, between the staff as such and the staff as representatives of authority. What would be the significance of such a distinction?

[I-12] I (18) and 0_1 (3, 14)

If discipline is correlated with a treatment that aims at restoring individuals to ordinary life, the strength of the individual must be built up. Something more than conformity to rules is obligatory. The need is for a build-up of potential, or a resources pool, from which the individual can draw under the stresses of ordinary social demands. This requires confidence in himself on the part of the inmate and trust on the part of the staff. This approach is being held in some experimental prisons, with the aim of balancing punishments with some genuine reform.

[I-13] I (6)

The aim of the prison authorities is to keep everybody cool. Build-ups of feelings are dangerous. The prisoners have to be kept occupied physically and mentally.

[I-14] I_3 (1, 9, 20) and O_1 (12)

Coercion is not only a strain on the inmates but on the staff. Members of staff who are in continuous contact with inmates feel that they are being set a contradictory task having to coerce inmates into obedience while at the same time giving the impression that humane standards are being maintained and the rational goals of the institution realized.

CONCLUSION

It is important to note the reactions which inmates have to the kind of discipline we have been discussing. The following are typical reactions:

1. Situational withdrawal: the inmate withdraws attention from everything except events immediately around his body, and sees these differently from others involved in the same event.

2. Intransigence: the inmate flagrantly refuses to cooperate with the staff.

3. Colonization: the inmate adopts the institution as 'home' and considers it superior to the outside world.

4. Conversion: the inmate becomes converted to the ruling doctrine along a disciplined, moralistic and monochromatic line; he puts his institutional enthusiasm at the disposal of the staff.

5. Playing it cool: the inmate uses a mixture of adjustive mechanisms to dodge the system and not get involved.

The disciplinary structure in the prison is determined by the attitudes of society. Ideally prison discipline should be a positive experience for the prisoner, and train him to lead, on release, a life that is, in the eyes of society in general, a normal one. It is difficult, however, to see how such a discipline as we have discussed could be internalized by the prisoner and carried into life on release, but this is the ideal, and is the concern of those involved in prison reform for example.

DISCIPLINE AND THE GROUP

Module 20

THE MONASTIC COMMUNITY - the voluntary prisoner

Some of the most exemplary forms of *individualized self-discipline* are to be found within the religious community. We can learn much of value to secular life by analyzing the structure of spiritual discipline.

The Buddha was the first, but only one of a number, to teach about, and leave behind a body of teachings on the spiritually disciplined life. The spiritual disciplines aimed at a transformation of man's inner nature, and were designed to influence covert behavior. The individual had to come to see himself in a different way in relationship to objects, other men and even his own body and person. To enter into the discipline the individual often had to leave society at large, renounce worldly possessions, deny his body comforts and sometimes necessities, and even deny the value of his own person through constant obedience to a teacher and through service to others. No amount of ascetic practices alone could produce the changes sought, nor was any amount of self denial alone an indication of inward self-discipline. The Buddha is even reputed to have taught that ascetic practices were inefficient because they could become ends themselves rather than means.

The practice of obedience, therefore, came to be considered an art, and instinctive or mechanical obedience was to be avoided, since it was a sign of an inward lack of self-discipline. Individuals who followed spiritual discipline and shut themselves away from society at large did so to find a source of spiritual ideals and values that enriched the cross of 'worldly' life.

The Christian monks are, by tradition, men who subject themselves to extreme privations, often in complete solitude, to break free of the 'chains' of existence, and devote themselves totally to God. the word monk is derived from the Greek *monos* (alone, solitary). However, the word was equally applied in history to individuals who had 'left the world', whether they lived alone or in a community. The way of the monk became a recognizable vocation to be followed by those who wished to dedicate themselves fully to an observance of the commands and counsels of Christ. Though a number of distinct orders emerged, which are well established today, all monasteries are basically similar. They resemble a family, serving God in prayer and sharing in a life that was primarily 'ascetic' in the widest sense - that is concerned with progress in virtue and charity. The monks were guided by the Abbot's counsel and command. His authority was absolute and life-long. He and his monks accounted directly

to the Holy See - the Roman Catholic Orders. A representative of an entire order had a permanent position in the Roman Curia - the governing council of the Catholic Church in Rome.

In common with so many other well-established organizations today, the Roman Church is in a state of flux, and showing signs of unrest. No doubt you have read much in the newspapers recently on the departure from traditional monastic and clerical life by many members of the Church.

In this problem we want you to consider the *traditional* monastic life, based on the organizational structure and spiritual life described above.

Use the RESPONSE INDICATOR to build up your diagnosis of the structure of the discipline you see involved in this case. After completing your selection of items, turn to page 26 and proceed through the Discussion Section.

DISCUSSION

[II-1] I_1 (1, 20, 21)

Looking at the life of the monastery from outside, your interpretation is confirmed. The Abbot rules over the community: he has to decide whether to accept a novice or not; he has to determine penances for relapses of effort or watchfulness; he has responsibility for the doctrinal stand of the monastery and he represents the authority of the church. Part of his role is to be the occasion of obedience; every monk must follow the Abbot's wishes and put aside his own inclinations. The great inspirational forces in the monastic life, such as St. Theresa, constantly exhorted their followers to a higher state of discipline. Such leadership seems a necessity for the majority who lack the inner strength to maintain their attention and effort in isolation.

The critical questions are, however: What is the nature of the obedience required of monks? In what consists the power of the heads of monasteries?

[II-2] O_2 (2, 4, 22)

The life of the monk is a path of total commitment. He expects to sacrifice the interests and desires which are the directing agents in ordinary life, because his aim is freedom. Even though his life is hemmed about by rules, many having rigorous demands inherent in them, his involvement in them is by way of his own choice.

[II-3] I_2 (3, 9, 14)

There is no easy model of progress in the discipline of the monk. Ideally, his life is inherently one of sustained watchfulness, in which he is supported by the insight of his superiors and his image in his fellow monks. Even personal satisfactions have their special dangers since they are on occasion of pride in oneself, and hence an enemy of humility. The monk has renounced 'powers' and tries to attune himself to the attitude that he can do nothing of himself.

It is probably true that the individual monk will gradually enlarge the areas given over to work of his own choosing. But this does not mean that he is assumed to be any the more responsible. There is no hierarchy in the ordinary sense. Only the Abbot plays a special role.

[II-4] I (24) *and* 0 (7) or I (6) *and* 0 (15) or I (3)

It is a matter of practical experience that voluntary restraint of habits - such as the social activities of talking, drinking and so on - makes available energy ordinarily dispersed. The monk must be trained to avoid wasting his acquired energy. There can be 'inner talking' equally as dispersive as 'outer talking'; and there can be irritations and emotions which are considered to be 'leaks' in the psyche. The practical control of these processes is very complex indeed and ultimately rests on the practical experience of the monastic tradition and its faith in a source of help. In only a few monasteries will there be real expertise.

The answer is not in attachment to a routine and its complexities. The Novice finds it difficult enough to master the intricacies of the psalms and chants to be used in the Offices throughout the year. But when he has mastered them, he must be protected from a feeling of pride. The object of the discipline is a state of love.

[II-5] I_2 (17, 18, 23)

A tenable view on the life of the monk is that it is directed towards a higher personal satisfaction. It is a deliberate preparation for death in which members of a group are responsible for each other's welfare within the sphere of influence of a man of wisdom. But there may be more involved than a technique for personal salvation.

[II-6] 0_2 (2, 21, 23, 24)

The road of the monastic life is one of *detachment*. Detachment is practised in day-to-day affairs where the monk learns to deal with things with a certain attitude of non-involvement. However, images of a sombre, long-faced institution can easily be shattered by a visit to a monastery in which novices can play football, gay chatter may be heard in the recreation periods and there is a sense of joy (the measure of a monastery's morale).

[II-7] I_2 (5, 15, 16) or 0 (2)

There is less contact between the monks than one might think. Normally, personal friendships are frowned upon because they can be the nuclei of subgroups which detract from the unity of effort. This does require a real sacrifice and is not easy. The positive aim is to arrive at a total acceptance of every member of the community. In practice, this is a difficult art. It is relatively easy to suffer the stupidities of other people if one goes on regarding them as stupid. For most people, it is almost impossible to put a stop to negative reactions - often, these arise much too quickly for any intelligent control to be exercised. However, it is possible, over a long period of training, to refrain from *judging* other people and so be in a state of inner acceptance.

[II-8] O_2 (12, 17, 19)

The monastic community is isolated from the world, but this does not mean that it has no social role. The dedication each monk has to the welfare of his brother extends to a concern for the welfare of all humanity. How the conduct of monks within monastic walls can bring any benefit to men in general is obscure. The examples and inspiration given are obvious. But this is not the concern of the monk. He is submitting to a discipline, the objectives of which he takes on faith.

[II-9] I_2 (8, 10, 19) and I_2 (1, 6, 20)

There are two components here. The first group of items draws attention to the authoritarian form of the monastery and the second points to the source of power of manipulation which the representatives of authority have. This abstract point of view might suggest parallels with the prison, and it emphasizes the fineness of discrimination which is needed in human affairs. It should be emphasized here that the monk is *fully cognizant* of these two factors in the monastic set-up and *willingly accepts* them.

[II-10] O_2 (4, 13, 17)

Monks are brought together in the act of worship, and all the life of the monastery is a dedication. One of the responsibilities of the Abbot is to ensure that inexperienced monks do not become trapped by their success in mastering rules into believing that they are good or saintly.

[II-11] 0_2 (7, 11, 14)

The way of the monk can belong to the sphere of true self-discipline. Self-discipline involves an encounter with a conscious assessment of values, and values only become a concrete issue in situations of uncertainty, ambivalence, and conflict. For the monk, these situations arise within his own experience. Day by day there is a struggle to exercise intelligence in finding out the areas of weakness and to avoid the pitfalls of practising a mode of discipline that has itself become a habitual reaction which no longer brings positive results.

CONCLUSION

The discussion has centered on the *traditional* monastic life. In common with many other organizations in contemporary society, the monastic orders are feeling the winds of change. Many of those with the vocation of the monk express dissatisfaction with the old ways. For them obedience has the meaning of 'listening together to the requirements of the situation' and experiments are being done over the world in communal decision making.

Further, the monks can no longer (save for a few with very special vocations) be separated from the life of the community at large. Pastoral psychology is becoming increasingly important. This means that the training of the monk should now be directed towards the development of discrimination in life situations. What has been learned about the perception of people, in the milieu of the Christian faith over hundreds of years in the monasteries, is being reinterpreted and applied to contemporary social problems.

Authority in its formal aspect is no longer wanted by the new corpus and it is seeking new ways of organization.

DISCIPLINE AND THE GROUP

Module 21

THE SCATTERED ORGANIZATION

The members of an organization do not have to be together in the same place. In a business organization, executives spend a great deal of their time traveling to meet customers, gathering information and coordinating activities. Outside of business there are very loose organizations, such as those of scientific societies, where individuals work in quite different places, largely directing their own activities. Another instance of a scattered organization is that of the diplomatic corps of a nation whose members will be widely dispersed all over the world. Another peculiar example is the intelligence organization, such as the CIA.

The elements common to all these examples are two: first, the members of the organization share in a common goal; second, they keep in close communication with central authorities. Executives, scientists, diplomats, intelligence agents are all people capable of making competent decisions on their own initiative. They will, of course, be held accountable for their decisions by their respective authorities - senior executives, other scientists, government officials.

The scattered organizations are still organizations. They work according to certain standards, and exert an influence on their members. Reciprocally, their members shape the organizations. Since there is some kind of authority within these organizations, there is some control over the behavior of their members. This means that they have a form of discipline.

Again, we are going to ask you to diagnose the structure of discipline for the type of organization described to you. But there are a number of points to add. The examples given above of the scattered organization have many important differences among them.

Consider the control of a central authority. This is very strong in the diplomatic and intelligence cases, but relatively weak in the case of a scientific society.

The scientist does not follow a policy from a central authority, nor receive orders. The diplomat must, since he is a representative of a national government. There is also the element of personal involvement: how far is the individual committed to the aims of the organization?

A particular example is needed. The Peace Corps offers some interesting features. First of all, membership is entirely voluntary, and the work does not constitute a career in itself. Secondly, the Peace Corps volunteer has to rely on his own judgment and initiative in doing his work, and his role is not to represent a central authority but one of "intelligent friendship." In practice, much of the work done by a Peace Corps volunteer is not very demanding, and it offers an excellent opportunity to have experience in foreign lands. We want to focus on the proportion of volunteers who are serious in their wish to improve international relationships - not those who are just out for kicks. The volunteer can face serious and demanding problems. He has to adjust to a foreign culture, and see things as local people see them. He has to help people themselves, and not impose on them. He has to maintain high standards of self-discipline and not succumb to the temptations around him, such as sex and drugs.

In making your diagnosis of the problem you should consider the items on the Response Indicator according to the four following criteria:

A These items are obviously significant.

B These items are important, but they need special interpretation.

C These items definitely do not apply.

D These items are irrelevant.

Record the items that you believe should be group under "A", "B", "C" and "D."

The discussion which follows briefly analyzes the relevance of each item.

AN INTERPRETATION

A: 3, 4, 11, 14

3, 11, 14: The self-discipline of the volunteer is a means for self-development. Self-development can be defined as increasing strength and sensitivity in balance with each other. Compare the volunteer with the monk. Ideally, the monk renounces satisfaction, but satisfaction is almost necessary to the volunteer. He is young, relatively isolated, and without on-the-spot guidance. As he gains experience, he should become more able to plan his work and give himself a definite overall direction.

4: The emphasis on initiative must be balanced by acknowledging the support of a framework of conduct. Guidelines are laid down for the volunteer to help him keep straight, and build up good relationships with local people.

B: 2, 7, 8, 15, 16, 17, 18, 23

2, 18, 23: The volunteer goes through a rigorous training before he is sent abroad. This training has come under criticism as being too academic and unrelated to the needs of the situation. It is this issue which makes item 18 very arguable. Ideally, the volunteer should be trained in dealing with the value conflict situations where the problems are more emotional than intellectual.

17: The volunteers have to share in a common orientation. They are given the role of aiding foreign communities. The collective know-how acquired over many years of practical experience is used to set up a pattern of activity. The coordination involved is on an international scale, and it is important that every Peace Corps volunteer share in common objectives and standards, though approaches may differ.

7, 15: It is important to understand the difficulties of relating to a foreign culture. People outside of the United States have their own standards of morality and rules of conduct. If the volunteer goes abroad with the attitude that he is dealing with an 'inferior' society, he is only going to cause trouble. He should relate himself to the values of the local community as far as his own standards will allow. History is full of examples of missionaries who tried to impose values and practices taken from their own environment on people to whom they are inappropriate.

The volunteer is, therefore, required to be flexible and adaptable, and must control his own subjective reactions.

15, 16: The volunteer has to build up good working and social relationships with those around him.

8, 16: The volunteer has to relate himself to two sets of standards. The parent organization of the Peace Corps represents the values of the technologically advanced countries. These values must apply to the volunteer's work. At the same time, he has to belong to the local community, and not appear as a foreigner who stands aloof, interferes or misunderstands what is going on.

C: 5, 6, 10, 12, 13, 19, 21, 22, 24

5, 10, 13, 22: Volunteers are relatively isolated individuals. Usually there are two or three in one location, but sometimes there is only one. One of the dangers of the small group of volunteers is that they are motivated by group loyalty, and cut themselves off from large parts of the local community, building up a circle of local friends, and forgetting what they are there for. There is no ritual of collective action. Uniformity is not desirable if the volunteers are to understand and relate to different countries.

19, 21: The volunteer has got to understand what he is asked to do, and why. He does not work through obedience, but through understanding.

6, 12, 24: The volunteer needs to be skilled, alert but relaxed.

D: 1, 9, 20

1, 9, 20: Questions of power and command do not arise.

CONCLUSION

No formal organization can of itself accommodate ambiguity. It requires individuals who are capable of being responsible - that is, taking upon themselves the resolution of conflict. This may be at any level in the hierarchy. In some organizations unity depends on a few individuals such as mail clerks or floor sweepers, whose attitude infects the whole of the personnel; or front line supervisors, who have to keep the situation together by bearing the brunt of bad feelings between men and management; or a manager who has to make difficult policy decisions. This creates a hazard in achieving unity of action; and hazard is both the condition for intelligent action and the condition for disorder.

In Enrichment XB, the theme of breakdown of discipline in the individual and resultant conflicts is discussed.

RESPONSE INDICATOR

DISCIPLINE AND THE GROUP

Individuals are driven or inspired to attain certain standards of performance by the exhortations or threats of those in command. 1	It is expected that personal problems are suppressed or ignored by the individuals. 2	The individual is drawn on by experiences of satisfactio in his own accomplishments.
Group loyalty is used to maintain direction in the activities of the organization. 5	Physical, emotional or mental energy is concentrated within certain limits, building up an intensity to above the ordinary level. 6	Habits and attitudes become less rigid an a state of flexibility is achieved.
Those who command are not subject to the same disciplinary practices as those under them. 9	A kind of training is involved which produces a uniformity in opinions and attitudes. 10	The individual chooses his own goal within the disciplinary process. 1
There are involved many elements of ritual which give a sense of significance to the discipline. 13	The individual is expected to become more responsible as the disciplinary process continues. 14	Individuals are trained to control or restrain their own reactions. 15
The discipline is a way of coordinating individuals' efforts into a unified action. 17	Work is done to anticipate difficult conditions and prepare for them. 18	The objectives of the discipline are partially invisible to those subject to it. 19
Obedience is constantly practised. 21	The individual dedicates himself to an ideal by repeated acts of committment. 22	The individual suffer immediate privations for the sake of a future satisfaction. 23

Categories for Selection in Module 21

A. These items are very significant.
B. These items apply, but they need special interpretation.
C. These items refer to things which are definitely not found in this situation.
D. These items are not relevant.

RESPONSE INDICATOR E-XA

DISCIPLINE AND THE GROUP

Individuals are driven or inspired to attain certain standards of performance by the exhortations or threats of those in command. 1	It is expected that personal problems are suppressed or ignored by the individuals. 2	The individual is drawn on by experiences of satisfaction in his own accomplishments. 3	There are rules of conduct which are conscientiously followed by the individuals. 4
Group loyalty is used to maintain direction in the activities of the organization. 5	Physical, emotional or mental energy is concentrated within certain limits, building up an intensity to above the ordinary level. 6	Habits and attitudes become less rigid and a state of flexibility is achieved. 7	Individuals have allegiance to the structure of authority under which they work. 8
Those who command are not subject to the same disciplinary practices as those under them. 9	A kind of training is involved which produces a uniformity in opinions and attitudes. 10	The individual chooses his own goals within the disciplinary process. 11	There is a striking difference between the disciplinary world within the organization and that which the individual would find in the society external to the organization. 12
There are involved many elements of ritual which give a sense of significance to the discipline. 13	The individual is expected to become more responsible as the disciplinary process continues. 14	Individuals are trained to control or restrain their own reactions. 15	Discipline is helped by the individuals seeking approval of his peers. 16
The discipline is a way of coordinating individuals' efforts into a unified action. 17	Work is done to anticipate difficult conditions and prepare for them. 18	The objectives of the discipline are partially invisible to those subject to it. 19	Power over many individuals is vested in those in command and in their personal judgment. 20
Obedience is constantly practised. 21	The individual dedicates himself to an ideal by repeated acts of committment. 22	The individual suffers immediate privations for the sake of a future satisfaction. 23	By rigorous drill, the individual comes to relate himself to material objects and events in a special way. 24